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Pac Theo Sem
Reading Room

THE NEAREST DUTY.

My soul was stirred; I prayed, "Let me
Do some great work, so purely,
To right life's wrongs, that I shall know
That I have loved Thee surely."
My lips sent forth their eager cry,
The while my heart beat faster,
"For some great deed to prove my love
Send me; send me, my Master!"

From out the silence came a voice,
saying: "If God thou fearest,
Rise up and do, thy whole life through,
The duty that lies nearest.
The friendly word, the kindly deed,
Though small the act in seeming,
Shall in the end unto thy soul
Prove mightier than thy dreaming.

The cup of water to the faint,
Or rest unto the weary,
The light thou giv'st another's life,
Shall make thine own less dreary.
And boundless realms of faith and love
Will wait for thy possessing;
Not creeds, but deeds, if thou wouldst win
Unto thy soul a blessing."

And so I wait with peaceful heart,
Content to do His pleasure;
Not caring if the world shall mock
At smallness of the measure
Of thoughts or deeds or daily life.
He knows the true endeavor—
To do His will, to seek His face,
And He will fail me never.

—Sarah A. Gibbs.

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PACIFIC COAST IN BRIEF.

Pacific Theological Seminary has 30 students this year—an increase of four over the preceding year.

The Northern California Conference of Congregational Churches will meet in "The Old First Church" of Sacramento next Tuesday.

The Rev. R. B. Larkin, formerly of Ontario, who has been studying in the East, will return to California the first of November and will be ready for a pastorate again. Mr. Larkin will find in California a wide and hearty welcome.

The British Congregationalist states that the Rev. C. R. Brown was engaged to preach at Whitefields on the 11th of October, and at a Colonial Missionary meeting on the 22nd. Mr. and Mrs. Brown plan to leave Liverpool on the 24th for the United States.

The Rev. J. A. Cruzan has resigned the pastorate of the Unitarian Church at San Jose and has taken the position of Field Agent for the Pacific Coast of the American Unitarian Association. The Pacific Unitarian says: "Mr. Cruzan is a man of pleasing personality, of power in the pulpit, and of administrative capacity, and is thoroughly familiar with the Pacific coast, its needs and characteristics. A better selection for this important position could not well have been made." Mention is made also of Mr. Cruzan's many years of service and experience in the Congregational ministry.

The Springfield, Massachusetts, Republican makes mention of the resignation of the Rev. Harry R. Miles from the pastorate of the Central Congregational Church of Brattleboro, Vermont, and his acceptance of the call from the First Church of Berkeley and, says in that connection: "The members of his present church regret his decision to leave, but they are not unmindful of the greater opportunity for service in the western city." The Republican says further that Mr. Miles is recogized as one of the leading ministers of the younger generation in the Congregational denomination in New England.

A new encyclopedia called the "United Editors Encyclopedia and Dictionary" was placed on the market recently. Among the editors are Professor Bade of Pacific Theological Seminary and Dr. Fryer of the University of California. It is published in Chicago and consists of 40 volumes and 30,000 pages. Among the names of the departments editors we notice for literature that of Harry Thurston Peck, D.D., L.H.D., LL.D., editor of the New International Encyclopedia, and for biography and history that of Richard Gleason Green, the editor in cheif of the New International. Andrew Sloan Draper, LL.D., the commissioner of education for the state of New York, has the department of education, and James R. Angell of the University of Chicago that of philosophy and psychology.

The theme of the Southern California Conference of of Congregational Churches was "The Kingdom of God a Reality Here and Now." Commenting on this in his church paper, The Evangel, the Rev. Chester P. Dorland of Plymouth Church, Long Beach, said: "This theme is significant of the trend of religious thought. No other theme holds so large a place in the thought of the world today. It is not only the theme of the pulpit but a whole class of literature—religious, moral, social and political. In varying terms it is the title of books, the subject of magazine articles, the basis of a new philosophy; the theme of social agitation. It is the latter day consciousness of the words of the Master: 'The Kingdom of God is in the midst of you.' It is like every other good, when we begin to look for it, and seek it with the whole heart we find it. As we begin to knock at the door, behold, it is already open, it is already here, and no man seeks it in vain."

The Rev. Dr. Temple of Sacramento is giving a series of Sunday evening addresses on "The Evangelical Denominations." Their alternation with sermons or addresses on other topics is suggestive. A beautiful announcement card in red and blue lies before us with subjects for October, November and December as follows: "The Episcopal Church, Dreams in the Desert, The Presbyterian Church, Choral Service and Address, The Baptist Church, The Wrestler of Peniel, The Methodist Church, Thanksgiving Praise Service, The Congregational Church, A Year in Sacramento, The Church of the Living God, Christmas Song Service, The Year Nineteen Hundred and Eight in Review." How appropriate that the addresses on the churches should be followed by one on "The Church of the Living God! Dr. Temple, during the month of October is adding to his other work noonday addresses to men at the Southern Pacific shops. We note the following striking topics: A Leaf and its Lessons, A Key and its Suggestions, Open and Closed Doors, Windows and Their Outlook, Chimneys and Their Cleaning. These car shop services are under the auspices of the Y. M. C. A.

The First Congregational Church of Portland advertises, for the Sunday evenings of October, November and Decemwhat it calls "Pleasant Hour Services." At those services Dr. Dyott speaks on the following attractive topics: The Religion of a Reasonable Man, Religion in a New World (New Views About God, the Bible and This World), A Whole Religion for a Whole Life, (Young People's Night), Religion at the Ballot-Box (A Night for Politicians and Patriots), Religion in the Home (Home Lovers' Night), Religion in the Church: Has the Church the Right Message for This Age? A Rational Interpretation of the Troubles and Sorrows of Life, Will Religion and Business Mix? (Business Men's Night), Religion and Education: Should the State Give Money to Religious Schools? Should Religion be Taught in Secular Schools? The Dicta of Reason With Reference to the Immortality of the Soul, (For Those Who Have Loved Ones in the Other World), Reason, Sin and Salvation, Ought a Religious Man to Join a Church?

Bishop Bell of the Church of the United Brethern in Christ goes from Berkeley soon to make his home in Los

Angeles so as to be near his aged parents. He will be missed from this part of the coast, where he has been much in demand in all denominations. But it will be possible to lay hold of him yet on many occasions—especially for interdenominational work. During the years since Bishop Bell came to California the United Brethren Church has occupied a more prominent and influential place in the religious work of the coast than it had occupied theretofore. The general conference of the church meets next year, and we shall not be surprised if at that time two bishops are assigned to the coast. In that event Portland and Los Angeles would probably be the headquarters. Such a plan has been considered, and in the opinion of Bishop Bell the work demands it. If this should be done it would make it possible for the bishops to assist the churches somewhat evangelically and would help greatly in their upbuilding and to a more rapid growth of the denomination on the coast generally.

The Monitor, our Roman Catholic contemporary, says that "the need of a Catholic Y. M. C.A. has become more and more apparent during the past year, when it was demonstrated on various occasions, and from authentic sources, too, that the Y. M. C. A. was a thoroughly Protestant institution, and that only Protestants were eligible to hold office." Statement is made to the effect that the American Federation of Catholic Societies has been in correspondence with officials of the Catholic Young Men's National Union, the Y. M. I., and other unions, looking forward to a satisfactory plan on which a general organization could operate along the lines of the Y. M. C. A. Recently the Federation said in a report: "Deploring the general lack of, and realizing the urgent necessity for associations of Catholic young men, we recommend the institution of such organizations throughout the country, and urge the formation of a national organization that will embrace all the Catholic young men of the nation. For the accomplishment of this end we recommend the union of such local and district young men's societies as may new exist, and commend them for the good work they are doing. We commend the efforts of the various national societies of the Catholic young men's organizations for their efforts during the past year and the progress made thus far in effecting such a national organization as was recommended by this Federation at the last convention."

The liquor element at Portland is working strenuously for the restoration of "an open town" on Sunday, and is leading the fight at first on some of the minor things at issue. In his sermon on a recent Sunday Dr. Dyott of the First Congregational Church remarked: "If, in this agitation upon the Sunday question, now taking place in our city, the liquor men think they can carry their point and make Portland an "open town," the sooner they learn that the decent and law-abiding and home-loving people of Portland will have nothing of the kind, the better it will be for all concerned. But why make so much ado about the candy stores, and the fruit stands, and say nothing about the more flagrant offenses. Let us take the worst things first. Portland does not need Sunday baseball games and open theaters on this day. Works of mercy and necessity are allowable on the Lord's day, but are these things works of mercy and necessity? What about some of those plays given in some of the theaters here last Sunday, which ought not to be presented on any day? Let us begin with those things Revolution and almost everything about the little town which are the worst. If we have laws which apply to these things, we ought to enforce them. If we have no such laws let us make them—and enforce them." Dr. Dyott said further: "We cannot afford to have the atmosphere poisoned in which we are trying to rear our children. Even if the participants in the Sunday games and theatrical performances do not wish to attend church on Sunday, they need the rest. The working people are, in some respects the most persistent in Sunday desecration, and they are the very ones to whom the lost Sunday would bring the most irreparable ruin. My plea is, therefore, for a rational observance of the Lord's day for the sake of all who need it."

CHRONICLE AND COMMENT.

A man who sang in a church choir at Warsaw, Indiana, for fifty-two years has resigned on account of age.

The Century Magazine promises many very fine articles for 1909. One is a new novel by the author of "Mrs. Wiggs of the Cabbage Patch." Another a new story of animal life by Ernest Thompson Seton. Still another will be a series of articles touching on unfamiliar phases of Lincoln's life, beginning with the story of the Lincoln-Douglas debates. There will also be papers from several sources which will give the public an intimate view of the methods, motives and character of the late Grover Cleveland. In an early number will appear an interview with the German Emperor. An autobiography of the late Augustus Saint-Gaudens will also be published during the year. Evidently the high standard of excellency to which this magazine has attained is to be maintained.

The Rev. Dr. Sidney L. Gulick writes concerning the summer school of theology at the Doshisha in Japan: "If numbers indicate success, the summer school venture was prospered beyond our most sanguine anticipations. We had thought that the labor and expense would be well worth while, if, for two and a half weeks in the heat of mid-summer, we could gather together for serious study of the deepest problems of Christianity, even thirty or forty pastors, evangelists, and theological students. Great, then, on the opening evening, was our surprise as well as satisfaction, to find the chapel of Clarke theological hall well filled with one hundred and twenty-five regularly matriculated members, which number was increased to one hundred and eighty-five in the course of the ensuing three or four days. Eight-tenths of the members were **Kumi-ai** Christians, the rest coming from six Protestant denominations. Our chief surprise, however, lay in the fact of the large proportion of laymen. The statistics gathered were incomplete but so far as could be ascertained those in attendance were classified as follows:—Students (from twenty institutions) sixty-six, evangelists and pastors twenty-six, school teachers twenty-six, business-men twenty-eight, farmers six, lawyers three, physicians three, scattering and undetermined twenty-seven. Of the one hundred and eighty-five members, twenty-two were women."

Writing concerning The Resettlement of America, the editor of The Cumberland Presbyterian says that it was his privilege during the summer to spend a day in a little town on the eastern end of Long Island, so far east that it should be reckoned as a part of New England. A portion of the house in which he was entertained was standing during the

savors of the old New England days. He was taken to see the one great sight of the town, the finest building within its limits. That building was a Polish Catholic church. The old Protestant churches were far inferior to this new structure erected to meet the needs of a great number of new settlers with their foreign customs, their foreign language and their foreign religion. In a portion of New England proper was found another illustration of the manner in which these foreigners, principally Poles, are supplanting the descendants of the Pilgrim Fathers. "The best lands in the community are owned or rented by the foreigners. They can afford to pay a higher rent for two reasons. In the first place, they spend much less upon themselves and in the second place the man of the family is aided by his wife and all of his children in the work upon the farm, and all of them work during the greater part of daylight for seven days of each week. They are a prosperous people and not bad citizens by any means, but the problem of bringing them into accord with our ideals of Christian civilization is not yet solved."

A special correspondent of a London journal, who has been sent to Scotland to investigate the labor conditions in Glasgow, does not seem to think the situation so serious as has been represented. He says that in that city, as elsewhere, there has of late years been a large preaching organization in the Socialist cause. The increasing slackness of work in the city has provided a text, and the opportunity has been seized to get recruits, and to emphasize the inadequacy of the present social and industrial systems by frightening the well-to-do through the elected municipal representatives. There has been no hunger-wrath, the correspondent says, about any of the demonstrations. The small crowds that listen to the street preachers are well fed and comfortably clad. There is no evidence whatever to connect the considerable number of unemployed workmen with the Socialist-Labor attempt to prove, by what is, after all, a very mild form of violence, that the State, as represented by the corporation, is not doing its duty, and is indeed incapable of doing so. As for the demonstrators' threats of worse to come, nobody, he declares, is really frightened by them. The police are being overworked in a way, but they are quite able to cope with any development of the agitation, and there are plenty of soldiers on the spot. At the same time it is admitted that the industrial stagnation is greater than it has been for several decades.

The International Reform Bureau, which has been the chief ally of the British Anti-Opium Federation and the missionaries in securing anti-opium reforms for China and the Philippines, has appointed as a special secretary for China and the Chinese, Rev. E. W. Thwing, now superintendent of the Chinese mission work in Hawaii. He has been granted several months' leave of absence by the Hawaiian Board of Missions to tour China and aid its government and people in the great fight for the suppression of opium. Mr. Thwing speaks both Chinese and Japanese fluently, and by public addresses and private interviews, and also by a press bureau, will assist China in its splendid effort against opium smoking. He will aslo, by the publication of the opinions of eminent medical men in the hospitals of China, which the Reform Bureau has collected, seek to dislodge the fallacy that long periods are needed to "taper off" with opium eating in the guise of "pills" and "cures," and he will aslo bring scientific testimony from Germany and the United States as to the harmfulness of beer and cigarettes, which foreigners are seeking to crowd into China as substitutes for opium. His tour will contribute to the effectiveness of the international conference on opium, which President Roosevelt has called to meet in Shanghai on January 1, 1909, to which he will bring direct information as to conditions and sentiment in many parts of China.

That prohibition does prohibit is shown by Charles R. Jones, national chairman of the Prohibition party, from statistics given out at Washington regarding a falling off in internal revenue receipts. The report stated that during July and August these receipts had decreased $5,858,487, as compared with the figures for the corresponding period of 1907. At the same time there was a decrease in the value of liquor production of $58,198,770. Mr. Jones thus commented on these figures: "This means that on the market estimates of the liquor makers themselves, more than $58,000,000 of the people's money that went for liquor products in the same two months of 1907 has gone to legitimate business in the last two months. If this remarkable saving (indicating a possible annual saving for 1908 of more than a third of a billion) can be registered as a result of the present scattered areas of prohibition where laws are administered largely by hostile officials, the result of national prohibition, enforced by a large party pledged to that duty, manifestly would be beyond all present calculation. From July 1 to August 31, 8,970 retail liquor dealers went out of business. This is shown by the decrease in the retail dealers' special tax of $25 each, $224,269, during that time. It is significant that the bigger decrease is in the production of beer and revenue receipts from it. Of the $58,198,770.70 drop in liquor production, $21,585,862,50 represents the whiskey production decrease, while the beer production decrease is much greater, reaching $36,612,908.20."

The Governor of Kiang-su, in China, has presented a memorial to the Ministry of Laws, asking for the severe punishment of all persons dealing in morphia, of which the victims in China are innumerable. He appears to think that death would not be too severe a penalty. In his memorial he says: "The penalty laid down by law for the manufacture of virulent poisons is death by decapitation, and a similar penalty is inflicted for the use of such poisons for causing death, or knowingly selling them to others for that purpose. Now, the manufacture of poisonous syringes and the selling of them to others for the purpose of satisfying the opium-craving, whereby they are compelled to use them until death ensues, is identical with the manufacture of virulent poisons that cause death. Formerly, under an old law, death was the penalty for the use of opium, and opium cannot be compared with morphia for deadly effect. Inasmuch, however, as the motive for the manufacture and sale of these syringes and morphia is not to kill people, but to make money, and the users thereof willingly court death to satisfy their craving, the circumstances are not quite the same. The memorialist, therefore, requests that the Ministry of Laws may be instructed to take the matter into consideration and so decide the penalty to be inflicted."

According to figures published by the government there was a reduction in savings bank deposits in the United States between July 1, 1907, and the same date this year of $30,000,000. This was the first reduction in any year since 1894, and, excepting that year, it is the first since 1879; it followed an unprecedented increase, in the twelve months before July, 1907, of $208,000,000, and an increase of $205,000,000 in the twelvemonth preceding that. In-

vestment of savings in securities at the bargain prices of last spring may explain a part of the past year's heavy decrease: but withdrawal of savings by the unemployed to supply the necessities of life and the failure of other w rkpeople with reduced wages to add to their accounts explains most of the difference. In only four of the past fifty years have savings bank deposits fallen off, and all were years of depression. They were 1877, 1879, 1894, and 1908. As a measure of the extent of hard times, however, a contrast of 1908's withdrawals with the other three years is interesting. Withdrawals in 1877 were 8 per cent., in 1879 they were 9, and in 1894, 2. Last year t hey were only 1 per cent. The 1877 and 1879 withdrawals, taken together, wiped out the accumulated savings of the six preceding years; those of 1894 wiped out the savings of the whole preceding year. Last year only one-sixth of the increase made in savings during 1907 was cancelled.

The Home Missions Council, which was organized but a few months ago, and in the membership of which are united the officers of fifteen or more Home Mission Boards and societies, is planning two "Publicity Campaigns," says the Boston Transcript, the object of which is to educate the people of the churches in the real purpose of Home Missions and the important bearing the subject has upon the life of the American nation as well as upon that of the churches. The first "campaign" is to be held early in the new year and it is designed to reach the large centers of the East. Afterwards, probably n the fall of 1909, the large cities of the Ceneral West will be reached through another campaign, and that again, if the plan proves to be effective, will be followed by other campaigns until all important centers of the country have been visited. The movement is essentially an undenominational one. Speakers are being selected for the first campaign by the officers of the Council, not because of the denominations to which they belong, but because of the power and force which they may display in their addresses. One of the members of the Council, commenting upon the plan of campaign which the organization has adopted, said a few days ago: "Home Mission leaders are convinced that the people of our Protestant churches need awakening as to the importance of Christian propaganda in America. Most of them believe in church extension, that is, in the growth of their own denominations, provided such extension may be accomplished without calling upon them for sacrifice. But the term 'missions' has grown to mean foreign missions to a large degree, and the average church member, even the average pastor, fails to realize how largely national decency and honor depend upon Christian effort in America. Home Mission effort in this country faces a crisis that is comparatively new to it. Several elements are found in it. First is that of immigration Millions of people from Europe, with little sympathy for our national traditions and less for American religious impulses, have made their homes among us. I think it to be undisputed that the best and quickest way to make useful American citizens of them is to make Christian citizens of them. Here lies a monumental task before all churches. Another effort in the crisis is the continued movement of our population toward the cities. Churches in rural districts are being left without support, while church growth in the cities does not begin to keep pace with population growth. These things have a national, a patriotic, as well as a religious significance, and the Home Mission campaign is designed to bring it home to the people."

THE AMERICAN JEW.

By George C. Adams.

[The new-year number of Emmanu-El, our Jewish cotemporary, contained an article by the Rev. Dr. George C. Adams of the First Congregational Church of San Francisco, on "The American Jew," written at the request of the editor of that paper. We reproduce it here.—Editor.]

For the purposes of this article I shall use the term American in its limited sense, meaning the United States. The American Jew of whom I write is the Jew who resides in this country, whether born here, or led hither by the attractions that have brought other classes of men. The first fact concerning him is that the American Jew is thoroughly American; it is his instinct to be loyal to the country in which he lives; but no country has ever had more sincere loyalty from him than this. The records of nations show the Jews making themselves a part of the people among whom their lot was cast, and furthering the interests of the nation to the extent of their ability. Not many years ago it was true that every important nation of Europe had at some time had a Jew for a Prime Minister; the geography of Europe has changed since then, and the statement may not be quite true, but the fact that it was ever true shows how the Jew has entered into the life of his country, and worked for its good, for under royalty men are not usually made Prime Ministers except for the good of the nation or the support of its government. Under our republican form of government the Jew has been equally faithful; he has filled positions in government service, has been the counsellor of Presidents, has had large share in the benevolent work of the nation, has been a leader in commercial matters, even to the inauguration of the Board of Trade in some of four most important centers, and has done it all not only with an eye to his interests, but to the welfare of others. When the nation divided and was torn with civil war the Jew did as other Americans did, and usually went with the section in which he lived; and in that he was truly American.

Other men learn to bank on the judgment of the American Jew; where he is most numerous and successful is the place where others try to get a start in business; twenty-five years ago two cities in Illinois were racing for supremacy in population and commercial importance; they were about neck and neck, when a leading man of one of them said to a friend, this city stands no chance, the other will outdistance it; when asked why, he replied that the Jews were leaving it, which meant that they could not see a satisfactory promise of business success; the prophecy proved to be true. There is no surer indication of the great commercial future of San Francisco than the fact of its comparatively large and successful Jewish population; they are not only doing their share to make that future, but they see it coming, and show their faith in it by their works.

One of the great movements of modern times is the influx of numbers of Jews from Russia, mostly to the New England states. A sort of insanity has frequently possessed rulers and people in Europe, and they have made it impossible for their most thrifty and loyal citizens to stay with them. The persecution of the Jews in Russia is infamous and causeless, but it is a fact, and the persecuted escape when they can. The result is that many of the abandoned farms in New England are now occupied and worked by these exiles from Russia. It is the testimony of Americans who have to deal with them that they are industrious, loyal people, and will soon make themselves a most important

part of the population. The inspector of immigrants at Ellis Island said in a public address not many months ago that they come here not only smarting under the treatment they have received, but with their minds made up to be loyal to the American flag. A college professor who has for many years made a study of the steerage of ships plying between New York and Europe, gives the same testimony, and tells us that in two or three generations we will be surprised at the citizens who will be in prominent places, whose parents fled to this country for an asylum.

A narrow-minded jealousy has at times claimed this country for an ill defined race, called American; the fact is that the American race is in process of formation, and it will be many years before it will possess the distinctive features that we see in the German or the French race. When it is formed the Jew will be a part of it, racially distinct as he always keeps himself, yet a vital portion of all its work and life. It has been so from the beginning; Jews were with Columbus when he made his first voyage of discovery, and he received large aid from Jews in preparing for his expedition. And ever since men of this race have made themselves indispensable to the country. The beginning of the Hall of Statuary at Washington was made by a Jew, who presented the statue of Thomas Jefferson to the government. While this is being written comes the sad news of the accident that has taken from our city one of its leading men, large hearted, trusted by all who knew him, a leader who when our great calamity was fresh upon us made the business men of New York understand that the city would rise again immediately, and he was ready to use his own credit to the utmost for her help. And our grief is still fresh over the untimely death of the Rabbi whose wise and zealous work in the time of need was for all, and without discrimination of race or condition; he literally laid down his life for the city of his love. These men are not exceptions; men like them are to be found in every city, so that it is not surprising that the more than one million Jews in the United States may be said to be more influential than almost any other like number of the population; and the most influential portion of them are those who labor in the spirit of these we have named. The man who loves his own race and home better than anything else in the world, and tries to make it better is the man who most nearly carries out the divine plan, and in consequence he receives the greatest honor from God and man.

It is in order to congratulate the Jew on the fact that at last there are countries where he is able to show all his best qualities, and is free from persecution, and in this America may be said to be in the lead. It is a matter for constant regret on the part of those who understand it that the Jew has often been persecuted in the name of Christianity, when it was the entire absence of anything of the spirit of its founder that made such conditions possible. The persecuting spirit is not Christian, and no sensible man approves it under any conditions. The Jewish race have one advantage that is not possessed by any other race or church; it had been developing for ages, and taking the form of a single race with one aim, before the modern religious movement that is called Christianity was begun; these two do not understand each other, and have frequently come in collision, and the numerically weaker has suffered This will not be so generally true in the future. We are going to understand each other better, and stop making unjust charges and holding false beliefs about one another. Our American life is friendly to such a result. With absolute freedom to think and speak as we please we are being thrown together on equal terms, with the result that true manhood is being recognized and appreciated, whether it be Jew or Gentile. This is Americanism of the highest type, and it gives the American Jew an opportunity he has rarely possessed before.

We are nearer together than we think; our definitions and theological distinctions wedge us apart; where our sympathies are enlisted we walk side by side. We believe more nearly alike than we sometimes suppose. Three years ago the late Dr. Voorsanger preached a strong, helpful sermon in the pulpit of the First Congregational Church; his text was Jacob's vision, and his theme was "The Touch of God on the Human Soul." Not one word in it but received a hearty amen from every one in the house, and when at the close the pastor thanked him for it and told of the good it would do, he added, "What you speak of as the touch of God we call conversion, but you mean the same as we," and he answered promptly, "Certainly, we all believe in it." The divine influence on the soul, and the soul responding, is orthodox on both sides of the line. We differ as to the method by which it is to be brought about.

THE KINGDOM OF GOD IN THE LIGHT OF RECENT THOUGHT.

By Edward M. Nealley.

(A Paper Read at the Annual Meeting of the Southern California Conference of Congregational Churches.)

By recent thought I mean the thought of the leaders of today in the field of philosophy, and by philosophy I mean that branch of inquiry which deals with the fundamental questions of existence: What is the nature of the world? Is there a God?; and if so, what is His relation to the world; and what ultimately is the meaning of human life as we find it in experience? Such inquiries form the setting or background of all the practical problems of life.

And the message of present-day philosophy seems to be this—**the universe is through and through spiritual.** Unmistakably there is a converging of lines everywhere towards this supreme conclusion as the only conclusion in which the human reason can permanently rest. By spiritual I do not mean a quality of emotional enthusiasm. I mean that the building blocks of the universe are spirit, if you please, the "stuff" out of which all things are made, from a clod of dirt to solar systems and the mind of man. And spirit signifies something that acts in and of itself, and is guided by a clear consciousness of ends. The very essence of spirit is purpose. Therefore philosophers like Prof. Royce of Harvard are defining ultimate reality, or the groundwork of all existence, in the single term PURPOSE, and explaining nature's infinite variety of form and function as the systemic symbolism of purpose. This is not put forth in any vague, mystical sense, but as literal fact, to which we are driven by the sheer necessity of logic. It doesn't matter by what name we call it. Prof. Royce calls it Idealism, Prof. Taylor as Systematic Idealism, Prof. James speaks of it as Panpsychism, or better yet, as Pure Experience, or psychical matter of fact, Prof. Paulsen as Teleological Energism, and Prof. Bowne calls it Personalism. At bottom there is the common, underlying notion that the only real thing in the universe is something akin to what we know as consciousness in the active pursuit of ends. Prof. Bowne admirably summarizes this conception as follows:

"It is a world of persons with a supreme person at the head. The world of space objects which we call nature is no substantial existence by itself, still less a self-running system, but only the flowing expression and means of communication of these personal beings."

Let me interpose a word of caution at this point. This Idealism must not be confused with the Christian Science doctrine that matter is an illusion. Christian Science borrowed this notion of illusion from the Vedanta philosophy of the Hindus. Present-day Idealism asserts that the external world of sense objects is as ultimately real as anything in the universe, although it isn't the kind of reality materialism supposed it to be. It accepts experience as the fundamental test of realty, which is precisely what the Christian Scientist refuses to do.

Materialism began with the conception of dead, inert atoms moved by external force. Mind was a sort of accident in the universe, or epiphenomenon. Naturalism explains the world as the chance formations of blind force, interprets the higher order in terms of the lower, scouts the idea of ultimate ends and purposes. Recent philosophy represents a tremendous reaction and protest against all this, a complete reversal at almost every point.

Let us glance now at the relation between general philosophy and Christian doctrine. The two for the most part have followed separate and independent channels, now diverging, now converging, and sometimes merging into a single str eam, as during the middle ages when philosophy was wholly swallowed up in scholastic theology. Modern science brought about a separation again with radically diverging tendencies. This conflict is well stated by Prof. Windelband in his History of Philosophy. He says:

"Greek thought regarded not only the individual man, but also the human race, with all its fortunes, deeds and experiences as ultimately but an episode, a special formation of the world-process which repeats itself forever according to like laws. * * * Christianity, however, found from the beginning the essence of the world-movement in the experiences of personalities; for it, external nature was but a theater for the development of the relation of person to person, and especially of the relation of the finite spirit to deity."

Here we have the historical situation in a nutshell. Through every vicissitude, through every change o f doctrine and institutional form, Christian theology has persistently clung to the principle of personality as the groundwork of its faith. It has looked with suspicion upon every stranger at its door, lest he be a robber in disguise to steal away this priceless possession; so suspicious indeed that, to the hurt and detriment of the Kingdom, it has turned away messengers of truth, as well as robbers.

The nightmare of Christian doctrine has been process. That is what caused the conflict with modern science after the long Middle ages, during which philosophy and theology had dwelt together in peace and harmony. What modern science did was to revive the Greek naturalism, Christianity's old enemy. The discoveries of science seemed to disclose a network of mechanical laws blindly operating. And then came the doctrine of evolution which marked the very culmination of the nightmare. Evolution was put forward by its advocates as a complete explanation of the world. Nature was an automatic, self-running system and required no guiding intelligence. Purpose and personality were absolutely ruled out as factors in the government of the universe. Evolution was hailed as a complete victory for the mechanical idea as against the teleological.

But the triumph was short-lived. It wasn't many years before John Fiske, America's most noted evolutonist, was telling us that the opening of the rosebud introduced far more teleology than it destroyed. And that thought steadily grew in men's minds, until by a sort of irony of fate the whole mechanical conception got its death-blow from this very doctrine of evolution. The cloven hoof we thought we saw was only a case of "seeing ghosts."

For what is the essence of the evolutionary idea? It is a growth process, every stage of which is determined, not by a mechanical force pushing from behind as at first supposed, but by a striving toward a remote ideal or end attracting from the future. "It is ends and not causes that shape the universe," says Haldane. "It is not compulsion," says Prof. Paulsen, "but impulsion." He tells us there isn't any such thing in the universe as a push force, which is the same thing as saying that there is no such thing as mechanical causation. Of course the scientist must use mechanical causation as a working hypothesis, a convenient formula for description. It isn't his business as a scientist to inquire into the nature of force. The philosopher probing deeper finds not causation, but agency. And what does this necessitate? Why, the conclusion that the universe is spirit, for it is a logical contradiction to couple the notion of ends and ideals and purposes and direction with anything but spirit as the active agent. Dead matter, blind force, mechanical process, are the very negation of purpose; and this leads Prof. Ward to remark: "The argument points logically either to the machine being nothing, and God all, or to God beng nothing and the machine everything."

I think we may say that the conception of nature has passed through three distinct stages. We have interpreted nature, (1), as a machine; (2), as an organism, and (3), as a psychical unity. And today the philosophical world is passing swiftly on to the full acceptance of the third concepton, a psychical unity.

By way of summarizing these present-day tendencies I venture to present six dominant ideas, as I conceive them.

(1). Continuity.
(2). Immediacy.
(3). Personality.
(4). It is ends and not causes that shape the universe.
(5). All things to be interpreted in terms of life.
(6). Immanence.

Doubtless the two discoveries which have exerted the greatest influence upon present-day thinking, are (1), the doctrine of evolution, and (2), that of the sub-conscious self. We are on the very threshhold of our knowledge of the sub-conscious self, but it promises an exceedingly fruitful field of investigation. No less an authority than Prof. James has declared it to be the most important discovery in psychology in the nineteenth century. It opens an immense field of interest for the Christian church, not only in the way of verifying by something approaching scientific certainty the experiences of mysticism, inspiration and prayer, but as a new opportunity for the practical application of the principles of the Kingdom.

From the doctrine of evolution and that of the sub-conscious self w e get the first two principles mentioned, continuity and immediacy, two ideas of somewhat over-lapping meaning, the one expressing the relation between things in general, the other more specifically the relation of mind to mind, especially that of the finite mind to the infinite mind. Continuity signifies that every fact or event in the wide universe is linked to every other fact or event. In the last century classification was the cherished hobby of truth-seekers. Truth was put into packages, neatly tied up, properly labeled and filed away in pigeon-holes. We aren't doing that now. We have discovered that the universe is a whole, that life is a whole, that truth is a whole, and furthermore a growing whole, and that therefore no single fact or event can be understood except in the light of the whole. We are ceasing to talk about the natural realm and the supernatural realm. There s but one realm—the spiritual realm, God's realm, and it matters not one whit about the name. There is no such distinction as this world and another world, this life and a future life. There's only one world and one life, God's eternal world and God's eternal life, and the world of human experience is part of that life. And there's only one nature, the spirit nature. The only differences there are in this universe are the differences of higher and lower levels of the experiences of spirit.

In a recent magazine article Prof. James offers a very suggestive outline. Naturalism, he says, conceives that the human consciousness is the highest consciousness there is. Dualistic theism holds that there is a higher mind in the universe, but it is discontinuous with our own, and finally we have the conception that is making rapid headway today, that there is a higher mind, and we are continuous with it. The implication of the doctrine of the sub-conscious self is that the conscious self is continuous with a larger finite self, and this larger finite self is continuous with infinite ranges of consciousness. Our relation to these is not mediate, but immediate. Prof. James clinches the thought with this illustration: "We may be in the universe," he says, "as dogs and cats in our libraries, seeing the books and hearing the conversation, but having no inkling that there is any

meaning in it all." So we as human beings are surrounded by a library of infinite meaning, which we cannot read, successively enveloping spheres or ranges of consciousness, too remote from our experience to be intelligible to our dull senses. In the light of this conception to "commune with nature" may be more than a mere figure of the imagination.

Let me add an illustration of my own: Crossing the bay at San Diego last summer on my way to Coronado Beach, I looked in vain for the channel or outlet to the ocean. I was not familiar with the locality and did not know just where it was. No outlet was visible. From the ferry boat the bay appeared to be a land-enclosed body of water like a lake. Now, after the fashion of the naturalistic philosopher I might have said, "I see no reason for assuming that there are any bodies of water on the earth's surface essentially different in kind or size from this. The belief that there is a great ocean is superstition." Or, secondly, I might have admitted, as an act of faith, that there was a great ocean across the neck of land, but no connection between it and the enclosed body of water. And finally, I might have made a circuit of the shore, and then I should have discovered what was not apparent on superficial glance, that there was an inlet from the ocean. And just as the tides of the ocean roll into the bay, so the tides of the universe roll into our souls. Psychology speaks of these experiences as "incursions of influences from the subliminal realm." Does it not give us a hint of the scientific corroboration of Christian mysticism, of inspiration, communion, prayer? One truth at least seems clear. Our lives are not separated lives. In a deeper sense than Christians have ever conceived, I fancy, we are members one of another, and one with God,—through the immediacy of touch.

"There is a soul above the soul of each,
A mightier soul, which yet to each belongs:
There is a sound made of all human speech,
And numerous as the concourse of all songs:
And in the soul lives each, in each that soul,
Though all the ages are its life-time vast."

The thought that life is the measure of all values is very prominent today, and one of the forms of its expression is that latest of philosophical doctrines or tendencies known as Pragmatism. Pragmatism as a method insists that a doctrine or idea must be judged solely by its effects upon life. What does the doctrine do for us? Does it satisfy some legitimate demand of the intellect, some yearning of the emotions Does it lead to higher levels of experience? Does it promise more abundant life? Its practical value as thus defined becomes the sole test of the truth of any doctrine. We judge "by its fruits and not by its roots," as some one puts it. We look to the highest expression of anything in trying to understand its nature, and not to its origin. In terms of life—that is the viewpoint of recent thought. And was it not also the viewpoint of Jesus?

Immanence.

The last great idea in the list presented is the Immanence of God. Twenty years ago Prof. LeConte of our own state of California, who more than any one else led the revolt against the mechanical interpretation of evolution, threw down the gauntlet in this fashion:

"The issue (let us look it squarely in the face) is this. Either God is more closely related to nature and operates it in a more direct way than we have recently been accustomed to think, or else (mark the alternative) nature operates itself and needs no God at all. There is no middle ground."

You can no more square the ideas of machine and deity than you can square a circle. After centuries of fruitless effort to accomplish this impossible task, philosophy is saying today, it is either machine or deity, but it is not both. The doctrine of immanence is the logical application of the principle of continuity in evolution. If God is in nature and the principle of nature is the growth principle, there is no escape whatever from the immanistic conclusion.

But here we face a real danger, a danger which probably more than any other delays the acceptance of the doctrine by many a sincere and thoughtful mind. I mean a pantheism which leaves no place for transcendence. If God is simply the sum total of nature's processes, we have a pantheism which is no better than a straight out-and-out naturalism. It is because the doctrine of immanence runs so easily into a virtual naturalism that we hesitate to commit ourselves to it. "But there is nothing in Immanence to exclude the principle of transcendence." I quote this sentence from Baldwin's Dictionary of Philosophy and Psychology, a standard authority.

Whether immanence leads you into pantheism or into personalism depends entirely on what theory of reality you combine it with. All our systems of knowledge are chemical compounds, so to speak. We put separate ideas together and get some kind of "ism." Now just as in a chemical compound we get widely different results by the change of a single element sometimes, so in philosophical theory we get widely different results according to the combination we make.

Let me make a homely illustration: In some of our postoffices there is in use a combination lock on the mail-boxes, consisting of two lettered dials. To open the box you set the index at a certain letter on one dial and at a different letter on the other dial, but if you set either index at the wrong letter the box will not open. It is much the same way with philosophical doctrines. Suppose we set the index on the upper dial at "I" which means immanence, and we will set the lower index at "N" for naturalism. This combination gives us pantheism, and pantheism is not the combination that will unlock the universe to us. But let us combine immanence with the letter "S" for spirit. This combination will give us Personality, containing the element of transcendence, and the door of the univverse will open to that combination. Thus the danger of pantheism is not a danger inherent in the immanistic principle, but a danger derived from association with bad metaphysics.

The Kingdom.

And what is to be said of the Kingdom in the light of this recent thought? I sum it up under three heads—opportunity, optimism, universality.

The blot upon the record of Christian doctrine has been its attitude of suspicion towards the new in human experience. The notion that knowledge is a growing thing has been a hard lesson. In our anxiety for safety we have too often played the coward behind bolted doors, and thereby lost many an opportunity to gain a vantage ground for the Kingdom's advance. The three greatest discoveries of science, the Copernican system of astronomy, the law of gravitation and the law of evolution, were bitterly assailed by Christian theology at the time of their promulgation. The Copernican system and the law of gravitation were taught by scientists at the peril of their lives, and if it had been the fashion in the nineteenth century to put men on the rack for their beliefs, it would have been done with zeal and vigor when the law of evolution was announced. To the shame of Christian doctrine it has to be confessed that to outsiders was left the work of investigation which eventually disclosed the teleological character of all these great discoveries, and made it possible to construct a consistent and harmonious whole of experience. There cannot possibly be any contradictions in ultimate reality, and any seeming contradictions in human experience are of our own making. I have said much in this paper about the doctrine of evolution, but it is impossible to discuss recent thought without reference to it, for the thinking of today is cast in the mold of this doctrine. Evolution is not a philosophy in itself, but it offers important data for philosophical interpretation. Evolution is a law of science and nothing more, standing on the same footing as the law of gravitation. Indeed there is a striking parallel between the two. Evolution links events together in a time series precisely as gravitation links material objects together in a space series. In its general features it is today universally accepted in all centers of learning and education; yet Christian doctrine still lags behind in sulking mood, if not in open opposition, thereby continuing and keeping alive that unfortunate dualism in human thinking that more than any o ther single factor in its history has militated against the Kingdom. The intellectual need of today is a view of life free from contradiction. This need is especially important in the case of young men and young women entering our colleges and universities. Upon Christian doctrine rests the responsibility. Will it meet the demand?

Universality is the keynote of present-day thinking. The most conspicuous world movement at this time is the taking down of fences and partitions between men. It is as true in practical affairs as in the realm of thought. We are get-

ting together, not only by steam and electricity, but by mutual understanding. There are no longer any narrow corners of life. The Kingdom is co-extensive with the entire range of human interests, individual and social, if it is anything at all. The Kingdom is an all-inclusive, all-pervasive order of human experience founded on the principles of God's nature, as disclosed in the life and teaching of Jesus. It is not an upper story of life, but the whole building from basement to roof. It's as wide as space, as long as time. For the sake of convenience of handling, sociologists speak of eight different "social life spheres,"—the sphere of art, of language, of science and education, polite society or social intercouse, the family, politics, economics and religion. We used to confine the kingdom to the religious sphere as distinct from the other spheres. Then with the rise of the modern social problems, which came in with the change from the domestic system to the factory system of industry, we began to widen the application of the principles of the kingdom to a few of the more conspicuous of these problems, like the labor question and the good government of cities. But at the present time there is a growing notion that not one single aspect of individual and social life is exempt from the domination of these principles. The thought that life is a unit, which is so prominent in present day philosophy, is largely responsible for this conception of the kingdom.

We sometimes hear it urged that art exists for art's sake and that knowledge is for knowledge's sake. Anything in this universe that exists for its own sake is an anomaly. Every human interest belongs to the kingdom. The kingdom is that divine end which has shaped the content and meaning of every incident and detail from the beginning of life on this earth.

The kingdom has no greater enemy than pessimism. Pessimism deadens the spirit. Optimism inspires. Pessimism may be a matter of temperament, or it may be a result of one's philosophy. One can only pity the man who is by temperament a pessimist. Prof. Royce insists that every man is a philosopher whether he knows it or not; that is every one has some sort of belief about the meaning of existence which he deduces from his own experience, and he will try to work these beliefs into a systematic, consistent whole. If he fails in the attempt, if he finds life's contradictions irreconcilable and the universe a chaos of warring elements, the result of his thinking will be pessimism. The kingdom cannot flourish in an atmosphere of pessimism. So it is important to get rid of contradictions in human thinking. And if I mistake not, the significance of present day intellectual tendecies lies in this, that there is being removed the fundamental sources of contradiction between philosophy and Christian doctrine. Too long it has been true that in order to satisfy the demand of the intellect for consistency, each has had to repudiate the other and travel alone. Present day philosophy has become spiritualized, and has given to Christianity's principle of personality an emphasis and a universality the Christian himself has never dreamed of claiming for it.

And so if I mistake not, there is a new optimism in the air, a new outlook, a new inspiration to go forth and conquer, and a new power at our command. Will Christian doctrine seize the opportunity? There may have been periods of Christian history when pessimism seemed warranted, but that is not the mood for today. The kingdom of God on earth is coming and nothing conceivable can stop it.

"I fear no more. The clouded face
Of Nature smiles: through all her things
Of time and space and sense, I trace
The moving of the spirit's wings,
And hear the song of hope she sings."

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THE SOUTHERN CALIFORNIA CONFERENCE OF CONGREGATIONAL CHURCHES.

The Annual Meeting at Santa Ana.

The annual meeting of the General Conference of the Congregational Churches of Southern California was held in Santa Ana, October 5-7, and was royally entertained by the church at that place. The Rev. George E. Soper of Pomona was moderator and the Rev. Shelton Bissell of Long Beach scribe.

The meeting was one of the best attended in years and throughout was an uplift to all in attendance. The annual sermon on the opening evening was by the Rev. Dr. Warren F. Day of Los Angeles.

Throughout, the papers and addresses and discussions centered around the theme, "Making the Kingdom of God a Reality Here and Now." Among those having such bearing most pronouncedly were "The Child and the Kingdom," "Society and the Kingdom," and "The Church and the Kingdom."

Captain A. C. Dodds, a Los Angeles probation officer and a person of many years of experience in juvenile court work in Chicago, spoke on the first named topic. Of good old Scotch training he deplored the Sunday theaters, the lack of family worship, and the little co-operation met with in many homes on the part of those who are interested in the moral and religious up-bringing of the young. Referring to the influence exercised upon the youth of Los Angeles by Judge Wilbur, he remarked that the judge was intensely religious without being offensively so.

The Rev. William Horace Day, speaking on "Society and the Kingdom," showed what society can do in preventing poverty, crime and disease, and thus aid in the bringing in more fully of the kingdom of God.

The Rev. Chester P. Dorland of Long Beach, under the topic, "The Church and the Kingdom," pictured the redemption of the physical world, the redemption of society, and the redemption of the mind—a redemption now going on, but one which is to move soon in every sphere with far greater acceleration. In considering the redemption of the mind Mr. Dorland dwelt in a very impressive manner on psychotherapy, concerning which he is giving his people at Long Beach a series of addresses, and which he believes to be fraught with blessings for the world.

Among the papers listened to intently was one by Edward M. Nealley of Santa Ana, formerly connected with prominent colleges in the East, on "The Kingdom of God in the Light of Recent Thought." The editor of The Pacific was asked by the conference to print the paper and it appears in this issue.

In the hour given to the young people and to their work, Mr. Paul Brown laid emphasis on the evangelistic side of Christian Endeavor. A society could rightly have all manner of aims and adjuncts, but the first thing should be to evangelize. He pled for a closer fellowship with each other and a larger loyalty to the denomination; not clannishness; but the young people's work should be tied to something—yoked denominationally.

The importance of boys' brigade work was graphically set forth by Leslie Bryant of Los Angeles. This, he said, should always be Christian at the center, the military features being secondary, but of vital importance if boys are to be reached and held.

In the Home Missionary Hour Mrs. K. G. Robertson of Mentone told of some of the missionary sacrifices, heroism and accomplishments of the past year, and reported $5,172 raised by the W. H. M. U. of Southern California the last year, of which amount $3,103 had gone into the treasury of the Home Missionary Society. Though the members were congratulated by Mrs. Robertson, their president, for what they had done, they were sent back to the work with the question, "What more can I do?" ringing in their ears.

Pomona College was given an evening for itself. Presi-

dent Gates presided, but had others do most of the talking. Southern California Congregationalists are proud of Pomona College, and take eagerly all information concerning it. President Gates in the course of his remarks stated that three new buildings will be dedicated next month and that $135,000 had been pledged toward the additional endowment of $250,000. Professor Edwin C. Norton, the dean of the college, said that he was grateful to God that he had let him have some part in the work which Southern California Congregationalism was doing. The college and the church were spoken of as workers together in bringing in the kingdom of God in Southern California.

Professor Brackett emphasized the two things for which Pomona College has always stood—high standard in scholarship and Christian manhood. Without this, he said, the college had no reason for being. For those things it was founded; to them it still stood true.

The Rev. George E. Soper of Pomona told of the warm place which the college had in the hearts of the people of Pomona, distant a few miles from Claremont, and paid splendid tribute to President Gates as a grand leader and magnificent educator.

The Rev. Edward F. Goff graphically pictured the needs of the college in the words, "It has outgrown its clothes; was made for 250 students, and now has 500." Mr. Goff left the seed thought: "We do best with our money when we so invest it as to make strong and good our boys and girls."

Mr. Chapman of Fullerton, a lay member of the Church of the Disciples, now co-operating with the Congregationalists at Pomona, told of the satisfaction the people of that denomination had in the college.

The closing evening of the conference was given to an address by the Rev. Dr. Loba of Pasadena on India. It was an eloquent presentation of India's great need. Evidently Dr. Loba's recent visit to that country made a profound impression upon him. None could listen to him without feeling the truth of his remark that we are turning our backs on God and Christ when we dole out our money in the face of so great a need; and that India is one great cry for the gospel of Christ.

During the conference arrangements were made for its incorporation under the laws of California with a board of 21 directors as follows:

Revs. G. Soper, S. G. Emerson, E. R. Fuller, J. H. Williams, G. Robertson, C. Ferris, B. F. Boller, J. H. Loba, W. Davies, W. F. Day, C. P. Dorland; and Messrs. J. Fisk, A. B. Chittenden, T. W. Austin, T. W. Gilmore, S. H. Herrick, T. M. Wilcox, J. Phelps, S. McRae, A. J. Crookshank and Judge Harwood.

The Rev. George E. Soper was named as president; J. Fisk as vice-president; C. P. Dorland as scribe; A. B. Chittenden as assistant scribe, and the Rev. J. H. Lash as registrar.

It was recommended that rooms be secured in a central location in Los Angeles for Congregational headquarters.

The time for the annual meeting was changed from October to the first Monday in May, and an invitation from the First Church of Long Beach to meet in that city next May was accepted.

Resolutions were adopted suggesting that hereafter the entertaining church provide for the ministers and delegates only lodging and breakfast, but that liberty be allowed to provide for the largest hospitality.

The Rev. J. H. McLaren of Riverside and Mr. Assatt of Los Angeles were nominated for corporate membership in the American Board; and W. H. Day and Judge Harwood to represent the conference on the National Society Board.

The Rev. Stanley Ross Fisher made report for the American Board and showed a gain of 12 per cent in contributions in the conference over last year.

The report of Superintendent Maile of the Home Missionary Society showed that two new churches had been organized, the number now being 94; of which number 49 are mission churches. It was stated that $15,000 would be needed to carry on the work the current year.

Resolutions were adopted looking toward the unification of the Sunday-school and Home Mission work.

The employment of a pastor-at-large, mainly for evangelistic work among the churches was recommended; and the Rev. William Davies was selected as the preacher for the next meeting, with the Rev. S. G. Emerson as alternate.

The Educational Committee reported in favor of Congregational direction of the Imperial valley Collegiate Institute at Heber, and that it be so co-ordinated with Pomona College as not to interfere with but to supplement the work there being done.

The report of the Labor Committee was presented by the Rev. E. H. Price of San Bernardino. It will appear in The Pacific next week.

The editor of The Pacific was given hearty welcome, and the paper was everyhere spoken of as of high value in our coast work. Inability of the editor to be present at all the sessions makes impossible a full and more detailed report.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 25, 1908. Foreign Missions:—Fidelia Fiske, and Missions in Persia. Micah 4: 1-7.

By Henry K. Booth.

Of all the lands on which Mohamedanism has laid its blighting hand Persia is in the most deplorable political, social and moral condition. There are no schools, no charitable institutions, no courts of justice. The roads are mere trails, the bridges are rotting ,the government a farce. All enterprise is throttled by unjust taxation. Intellectual life has been stultified by the deadening power of Islam. The best of the Persians see no hope for the future. The weary skepticism of Omar Khaytom is a true expression of the thought of Persia. The whole Persian Empire is a terrible object-lesson of the paralysis that Islam has brought on its conquered peoples. The one and only hope for this wreck and ruin of a once great world-conquering empire lies in what Christianity may do to restore it by the leaven of its new life. Quietly, for nearly a century, the Christian missionaries have toiled on i ePrsia, and some day when the external chains of Mohammedan rule are thrown off, the old empire will enter on the heritage of Christian freedom.

Justin Perkins was the pioneer of Christian missions in Persia, entering it under the auspices of our American Board in 1833. It was decided to found a mission for the Nestorians, and Oroomiah was the spot chosen for this beginning. The Nestorians are Christians of an ignorant type, the followers of Nestorius, a bishop of Constantinople excommunicated in 431, A. D. They speak Syrian, and their bishop is called "Patriarch." The work was from its beginning of a distinctively educational character. Training-schools were founded, and soon their influence became so great that the Nestorian bishops asked the missionaries to preach in their churches. Under Perkins and Asahel Grant, a physician, much work was done among the mountain Nestorians, and even among the savage and bloodthirsty Knudish mountaineers.

It was to this mission at Oroomiah that there came in 1843, Fidelia Fiske, a friend of Mary Lyon of Mt. Holyoke Seminary, from whom she had gained much of her missionary enthusiasm. It was her earnest desire to do something for the poor women of Persia. The condition of woman in Persian was deplorable. The polygamy and concubinage practiced under the sanctions of the Koran had removed from the women all vestiges of refinement, and had reduced them to the level of the brutes. No words are too strong to describe the moral condition of woman in Persia. It is significant that there are in the Persian language no distinctive words for "wife" and "home." Mrs. Fiske began her work with the young girls. The day-school was transformed into a boarding-school, that these girls might be removed from their evil home-surroundings. Then, after ardent and arduous labor, she induced a num-

ber of parents to permit their daughters to come. The first Syriac word she learned was "daughter," and the next "give," so that she could say "Give me your daughter."

The Seminary she founded did a wonderful work. Within nineteen years there were twelve spoontaneous revivals, with remarkable results. Whole nights were spent by the girls praying for their relatives. Many wonderful conversions were the direct result. During her vacations she did itinerant work among the women of the villages.

After fifteen years of such arduous labor, her health failed and she was obliged to return to the United States. The farewell of the poor women into whose lives she had brought such light was tender and touching. On her return she was largely instrumental in bringing about that notable revival in Mt. Holyoke Seminary which converted all but twenty of the 340 pupils in the school. Her work in arousing interest in missions among the women of the churches was by no means the least of her labors. She died in 1864, her last words being—"Will you pray?"

So much was this modest and true woman able to accomplish with those ignorant, brutalized, degraded women, whom she tells us herself were utterly unattractive and disgusting in life and habits, simply by the power of her love and consecration. It is a simple life-story, but it carries its own lesson to us all.

Among the Churches.

California.

Palms.—A site has been secured for a new church building.

Oakland, Second.—One hundred and twenty-five dollars have been subscribed toward a new organ.

San Diego, Logan Heights.—Thirteen persons were welcomed into fellowship at the recent communion service, 5 by letter.

Eureka.—A hearty call has been extended to the Rev. H. E. Banham of Martinez, who has accepted and will enter on the work at once.

Oroville.—The Rev. Roscoe Douglass of Dunlap, Iowa, has been called. The call has been accepted and Mr. Douglass will be on the field in a few weeks.

San Luis Obispo.—On account of a needed rest from pulpit and pastoral work the Rev. George Willett has resigned the pastorate, much to the regret of the people of the church and community.

Los Angeles, First.—At the twilight communion, October 11th, 41 were received; 12 on confession; 16 males. As usual, a large number of communicants were present. The Kindergarten Church, which is held during the services in the auditorium, in the morning, gives mothers an opportunity for participation in the public services while their little ones are entertained and instructed under the direction of a trained worker. This department has been in operation for several years.

Rio Vista.—Rev. W. H. Scudder, pastor of the Congregational Church at Rio Vista, is recovering from a very severe capital operation which was performed on him by Dr. Hadley Carlson at St. Thomas Hospital, San Francisco, on Sept. 28. Although the operation was serious in its nature, Mr. Scudder stood up well under it, and is now out of danger and on the road to recovery. After leaving the hospital, he expects to spend a few days with his family in Petaluma before resuming his duties in Rio Vista.

Antioch.—Three baptisms were administered Sunday morning. In the evening ten new members were received on confession of faith. The twilight communion service was very impressive. The church was filled and everyone entered into the spirit of the sacred occasion. Dr. Cull, our pastor, has been with us one year, and during that time he has doubled our membership. When he came we had a membership of forty-three. Now we have eighty-six, making forty-three new members within the year. Of these all but six joined on confession of faith. We have had twenty-four baptisms during year, a number of whom were adults. This has been the most successful year in the history of our church, materially as well as spiritually. Within the year we have bought a handsome new carpet for auditorium and parlor, three new leather pulpit chairs, a new organ, for which we paid $450, an individual communion set, and new church hymnals. A cement sidewalk has been laid in front of the church and its adjoining property. A large new entrance platform with new stairs, which are broad and roomy, adds much to the interior appearance of the church. Men are at present working on a new furnace and chimney for the church. We have just leveled the lots adjoining the church preparatory to planting palms and shrubbery as soon as the rains begin. Also, as soon as the first rain lays the dust we have made arrangements to paint the church. We have organized an entertainment committee with the purpose of giving an entertainment each month for the benefit of the church. The first of the series was given last Friday evening, and we cleared a goodly sum. It was not only a financial success, but it brought the people together in a social way. Last spring we conducted food sales every Saturday for three months, clearing thereby over three hundred dollars. We are to resume these again next week, having already procured our store building. Our evening church choir of fourteen members deserves special mention. We have some splendid voices and they do excellent work. A cornet adds greatly to the music. Many people are now actively interested in the church and its work, and attend church regularly who have heretofore hardly been inside a church for years. Our pastor is held in the greatest respect not only by our own church people, but the whole community. His sermons are able and spiritual. He has the rare faculty of getting people "to do things," but it is in his pastoral relations that we love him best. The close personal touch which he maintains is the secret of his hold on the people. Those in trouble or sorrow turn to him as naturally as to a parent, while in the social functions of our town both he and Mrs. Cull are always remembered and are active. Not long ago one of our number asked Dr. Cull what he considers the strongest factor in the upbuilding of the church. He replied that preaching will take care of itself, that organizations are splendid, that beautiful music is uplifting, but that personal pastoral work is what makes everything possible. We feel that we have just cause for congratulation at this close of our first year with Dr. Cull, and we thank a kind providence that we have been privileged to have him with us.

WASHINGTON.

Rev. Charles F. Clarke, Correspondent, 7212 Woodlawn Ave., Seattle.

North Yakima.—Rev. H. A. Luckenbach resigns after a two-year pastorate.

Kirkland.—Rev. Geo. A. Voris returns from Shoshone, Wyo., and will ater take up work in this state.

Sylvan.—Dr. Greene spent Sunday morning with the flock here, preaching and helping in the Sunday-school.

Rosedale.—Some time ago a Union Church building was erected here, but there is now a very strong desire to organize into a Congregational Church. Dr. Greene went there after visiting Sylvan, Oct. 4th, and intends to go again soon. Rosedale is on Henderson Bay and doubtless the example of the practical workings of Congregationalism as seen in the many small communities around where churches of our order have been recently founded has had a great influence in the matter. Had we the men and the means

to push our work where it is wanted we would have many doors of opportunity opening in this part of the state. This is only one part where we have abundant work waiting for us.

Seattle.—Rev. Wm. Proctor of Ritzville was one of the speakers at the third annual Washington stae conference on Charities and Corrections, speaking of probation work, in which as probation officer of Adams county he has had considerable experience. Mr. Proctors' address was a very able presentation of the duties, needs and results of such work. Judge Frater, a member of the Edgewater Congregational Church, Seattle, and Judge Neterer, connected with our Bellingham Church, were the other speakers on the kindred subjects. The conference coming just after Tag Day, in which the public was interested enough to contribute twelve thousand dollars, aroused considerable enthusiasm. Dr. Strong of Queen Anne Church spoke on the relation of the police officer to charitable and correctional work, and out of a rich experience in such work with many opportunities to observe the police officer he gave many telling thrusts at some abuses and showed the bettr way for the officer to deal with the unforunates he must meet.

Lewiston, Idaho.—Work is starting off splendidly. Rev. S. B. Chase and family spent the month of August in the mountains, camping at Forest, Idaho. It was vacation time, but Mr. Chase preached every Sunday but one. Most of the time to the families of the lumber men. At the last service a request was made that all who wanted to live closer to Jesus to raise the hand, and every grown person, male and female, and many of the children responded to the request. It is evident that the people appreciated Mr. Chase's services, for just before they broke camp to go home, one day while they were lounging about camp, reading and resting, the people began to pour into camp, and they did not come empty handed. Roasted chicken, salads, brown bread, cakes and pies, ice cream and other things too numerous to mention were brought forth. A long table was improvised by taking the board from a near-by barn, and all were seated on logs rolled up to the table for chairs. It was a day of good things in many ways. In the evening, after the lumbermen were out of the woods they came to the camp and sitting by a great bonfire ate ice cream and cake and sang songs far into the night. Mr. Chase and his good wife and daughters are now back in the city looking after the work of Pilgrim Church. The schools are filling up rapidly and the prospects for a prosperous year are very encouraging. The better element of the city are determined to have the city cleaned up morally. They have presented a petition asking that an ordinance be passed prohibiting the maintainance of any place where liquor shall be sold except on the physician's prescription and that carefully guarded This petition was signed by nearly six xhundred of the voters of Lewiston. It takes only one hundred and fifteen names to make this mandatory on the part of the council, or submit to the vote of the people at a special election. They hope for victory.

THE NEW CENTRAL CHINESE MISSION HOUSE OF SAN FRANCISCO.

Laying of the Corner Stone.

For two long years the members of the First Chinese Congregational Church and "Central" Mission of San Francisco have waited and hoped for the time when their mission house, destroyed by the fire, should be replaced. It gave definiteness to the "Praise God from Whom all blessings flow," as they sang it with American friends on October 7th, at the corner stone laying, and saw one wall of the new building already up one story and faced with the gray brick, giving a little idea of how their new church home will look. The hymn they had selected as their part in the service in Chinese, "O Worship the Lord," also expressed the feeling of their hearts as they look eagerly forward to the time when they may once more worship within the building on Brenham place, to be dedicated to His service and praise.

One people of old said, "How can we sing the Lord's song in a strange land?" while these people, whose history also dates back to those early days, have come to a "strange" land and learned for the first time to sing "the Lord's song."

The fact of a new mission house again rising on the old site brings equal joy to the heart of him who for over thirty years has been the steadfast friend and faithful leader of the Congregational Chinese in California, with the one supreme desire of having their lives made new by the constraining love of Christ. He has lived to see the work increase fivefold under his care, while man old members have also returned to China to engage in spreading the gospel news among their people there. It was interesting to watch the faces of men from other lands,—the workmen who had lingered for the service on Wednesday,—as these facts were briefly stated by Rev. W. C. Pond. They have already remarked the difference between the members of the mission who frequently stop to see how the work is progressing, and the class of Chinese who habitually loiter around Portsmouth Square. The new building is to have a place where these, too, may be persuaded to enter, and through Christian environment and kindness, learn to choose the better way of life.

The short but appropriate service will linger in the memory of all present. In the enforced absence of Dr. J. K. McLean, president of the corporation, Rev. Joseph Rowell conducted the service. Others who took part were Revs. Geo. C. Adams, F. M. Price, Jee Gam, W. C. Pond and L . M. Foster.

—L. E. A.

W. P. FASSETT, PROHIBITION NOMINEE FOR CONGRESS IN FIRST DISTRICT.

W. P. Fassett, the Prohibition party nominee from the First Congressional district, was born in Iowa in 1869, and came to California with his parents in 1876. Mr. Fassett at the age of 18 united with the Cumberland Presbyterian Church, and at the age of 19 was ordained deacon, and has

always been active in church work. After completing his education, he entered into active prohibition work and organized the Winters Prohibition Alliance, acting as secretary and treasurer of same. An active campaign of several years by this alliance resulted in the banishment of the saloons from Winters.

Mr. Fassett moved to Loomis in 1904 to assume management of the Loomis Rochdale Co., a co-operative store, which has prospered under his management. He is a director of the Rochdale Wholesale Co. of San Francisco, and is promiently identified with the Rochdale movement in California.

In the Congregational Church at Loomis he serves as deacon ,treasurer and Sunday-school superintendent. He is president of the Placer County Sunday School Union, and registrar of the Sacramento Valley Congregational Association.

Mr. Fassett has been the regular Prohibition nominee for county recorder of Yolo county in 1894, county clerk of the Superior Court in 1898, assembly in 1900, Congress, second district, in 1902, and clerk of the Supreme Court in 1906.

He is married and has four children. As chairman of the Placer County Prohibition committee, he has for several years been carrying on a systematic plan of prohibition work.

Quite well attended special meeting closed Sunday at Ceres, with communion services at which six were received on confession of faith. One adult baptism and four children baptized. In the evening the church was crowded to the doors. Rev. Wm. N. Meserve aided the pastor and preached with more than his usual vigor and acceptance. The new church now paid for will be dedicated the last Sunday in October. D. Goodsell, the pastor, exchanges with Rev. B. St. John of Benicia next Sunday.

The Rev. Dr. R. C. Brooks has been asked to give a sermon at the meeting of the Congregational ministers of San Francisco and vicinity next Monday.

THE HOME

THE PARTITION WALL.

By David Lyall.

There were three kirks in Cairn-Nethan besides a meeting house of the Quakers and a room in the Friar's Wyand, where a new sect used to meet on Sundays calling themselves the Bethlamites. I never knew rightly what tenets the Bethlamites held, nor have I ever heard of them in any other place. They were peaceable folks, and nobody sought to hinder them from gathering together for worship in the form that pleased them best. For me the parish kirk has always been good enough, my father having been minister of it for five-and-forty years, dying before all the storm of the disruption broke over the land. I have no means of knowing what side he woudl have taken then, for though there were signs and portents of the storm long before it broke, they were never so much as alluded to in Cairn-Nethan Manse. My father was a silent, austere man, who kept his family at arm's length, my mother gentle and sweet, and wholly taken up with the affairs of her household, which she managed with a skill I have never seen equalled. She was beloved from one end of the parish to the other, and when she died was universally mourned. My father survived her only one week, discovering, as many a strong man has discovered before him, how, while appearing to be the stronger, he had really leaned upon the prop of a wife's love, and was so lost without it that life was no longer possible to him.

It may be imagined, therefore, that I had a warm love, and a never-failing interest in Cairn-Nethan kirk, in its manse and all its affairs. And when some trouble came upon it I was quick enough to sympathize and to help as far as lay in my power. It arose out of a love affair between Elsie Logan, the daughter of the Manse, and Hugh Carstairs, the son of the Free Church minister in the same place. Now, I must explain here that while the Reverend Mr. Logan was a good man, who sought to fulfil the duties of his parish conscientiously, never sparing himself, he was also a hard, dour one, taking the narrowest views and cherishing a most un-Christian-like bitterness against his brethren the Dissenters, but more especially against the Free Kirk, which was strong in Cairn-Nethan, and had built a big, handsome kirk almost opposite to the parish church, so that they seemed to rival one another for power and place, their very bells clashing against one another, seldom in tune, every Sunday morning. I have myself seen his face sour as his eyes fell on the goddly outline of the Free Kirk, and he never so much as darkened its door, or took the smallest notice of its minister, a very worthy man, no great preacher, though he had some gift of scholarship which raised him above the common. Such bitterness was by no means uncommon at the time when the Disruption made dissension in so many quarters, invading even the family circle, but it was rarer at the time of which I write, and was considered by most to be unseemly. There could be no doubt that Mr. Logan did himself and his own cause harm by his animosity, and that the sympathy of the people went naturally toward those he pursued with such relentless vigor. But I must hasten on to tell how the bitterness was healed, and peace made between the two manses. One evening I was surprised to have a visit from Mr. Carstairs, the Free Church minister, after business hours, and on a Saturday night. He was a tall, spare man, with a somewhat thin, pale face, caused by much close study, but when he smiled, as he did when he entered the room, it made such a change on his face that I was surprised.

"I am glad to see you; yes, indeed, Mr. Carstairs, and no apology is needed for disturbing me at this or any hour. I hope I am always at a neighbor's call.

He thanked me, and was for a moment silent.

"I have some trouble in my family, Mr. Kirkland, and I wish a word of advice such as one man would give to another. I have lived so long in the world of books I am not so capable of judging as I might have been, but this thing troubles me. It concerns my son Hugh, who was this year licensed as a preacher of tne gospel, and has just been called to the church at Edenbridge."

"It seems no time since he used to run, a bareheaded lad, to the school, Mr. Carstairs, and I remember the sharp eye of him yet."

"He is very clever, Mr. Kirkland, and, moreover, a good lad, with the fear of God in his heart. He will do well, I doubt not, in the sphere to which he has been called. But only if he gets that on which he has set his heart. When I tell you what that is, you will know how deep is my trouble. He wants to marry Elsie Logan, the only daughter of our friend at the parish church."

I could not help the dismay which gathered on my face.

"How has this come about Mr. Carstairs? Between ourselves there could not have been a more hopeless case."

"Ask me how the wind blows, the answer would be easier. There have been no comings and goings betwixt the two manses, as you are well aware, but they have met here and in Edinburgh, and their minds are made up—hers not less than his. And there is trouble likewise at the parish manse over it. You have great skill in the unraveling of human affairs, and you are the ruling elder up by. Could you, for the bairns' sake, put in a word to Mr. Logan? I have written him, and yesterday I stopped in front of him in the street, but he passed me by with a wave of the hand, and his brows bent black upon me, and my lassies will have it that Elsie is shut up at the manse and being fed on bread and water."

"That I don't believe, though I think he could be harsh, but I will beard the lion in his den and see what can be done. Tell me, since it is certain, if we discuss the matter at all, we must get into material things, what means has your son to marry upon?"

"He has enough," answered Carstairs, quietly, "though the salary is small, as it must be where a new cause has to be built up. But I am not seeking to whine to my neighbor Logan, Mr. Kirkland, but only to have reasonable speech with him, and I should like to tell him that neither he nor I can arrogate to himself the right of arbiter of destiny even for our own bairns. I am proud of my son, for he has never given me a moment's anxiety, and he will rise high, if he be spared, and be an honor to his name. And though I do not wish you to tell this to Mr. Logan, their future will be assured, for his uncle, Sir Hugh Burnett, has made him his heir. Hugh himself does not know this, and will not, till the time comes, because it is not good for a young man to know what is in store for him. It might unfit him for his work."

"It would make a difference to Mr. Logan, and it may come that we shall have to tell him."

"No." The line of the minister's mouth lift me in no doubt as to his point of view, and though I secretly admired the pride that would have his boy accepted on his merits alone, I shook my head.

It was two days' time before I had an opportunity of speech with the minister of the parish, and then I had to make it. In the interval I had been making some inquiries regarding Hugh Carstairs from outsiders, and heard all I wished to know. Mr. Logan was a large, burly man, with a fine figure and a militant air. I thought, however that there was a furtive anxiety in his eyes, and that he seemed less satisfied than usual with himself and the world in general.

"Is the world not usuing you well, Mr. Logan?" I asked cheerily, whereat he shook his head.

"No, badly. I have but one bairn, Mr. Kirkland, and she gives me more trouble than if there had been ten. What would you think of a woman that, with the world to pick from, and more than one eligible suitor at the door, sitting her heart on a poor whippersnapper of a Free Kirk student, with not a penny to his name?"

"If you're speaking of Hugh Carstairs, the description does not fit," I said dryly.

"I am speaking of him, so you know, I suppose, it is the talk of the parish? I have sent her to her aunt at Edenbridge."

"At Edenbridge!" I repeated, with a small gasp, and very nearly added, "into the lion's mouth." But reflecting that speech sometimes made the very mischief we desire to avoid, I crushed the words back, and waited for his futher news.

"Yes, to her Aunt Jane, a farmer's wife there, on a small, poor place, and I have told her to make Elsie work hard, and to keep her close, and show her what life is like where there is nothing but poverty and hard work. But, look you, Mr. Kirkland, it is not the poverty I so much mind, because many good folk are poor, it's the Free Kirk that sticks in my throat. I could forgive anything but that. I'll never come to it—no, never, though I live another fifty years."

"And you would darken the bairn's life for that, Mr. Logan?" I said gravely. "Believe me, you are making a mistake."

"She has no mother and she is all I have, and I will not let her go to a hungry Free Kirk manse; and if she does go against my wishes, she shall lie on the bed she has made, and never darken my door again."

I looked at him steadily and in no small wonder. He was a good and enlightened preacher, and had often helped and uplifted those to whom he broke the bread of life. But at the moment he seemed to me very far from the kingdom he was supposed to hasten.

"Mr. Logan, I think you are making a mistake, though it may be no business of mine to tell you so. Look back upon your own life, and tell me how you would have acted had anyone tried to interfere with your choice of a life's partner."

"I should have told them to mind their own business; but I was nó fool, Kirkland . I took care to fall in love in the right direction."

"And were you happy?"

He turned his head swiftly away, and when he answered his voice was strained.

"We are not sent into the world in quest of happiness."

"But it is the natural desire of every human heart, besides being heritage of the young. Think over it again. What I hear of Hugh Carstairs is all to his credit. He is clever, he is handsome, and, above all, he is good. He will take a high place in his Church yet."

"But it's the Free Church, Kirkland," he answered, almost with a groan. "I could have forgiven almost anything but that."

We parted just then, and no more was said. I felt that there was nothing whatever I could do to either hasten or hinder matters, and that the visit of Mr. Carstairs to me was likely to be barren of results. But the matter was lifted from my hands, from all our hands, in a few weeks' time, when something occurred which broke down the partition wall.

Mr. Logan came into my office one morning visibly excited, having just come off a journey. He came right into the inner room, and began to talk without greeting or preamble.

"Mr. Kirkland, it was true what you said, that we had not the right to try and order other folks' lives."

I did not remember the words, but supposed I must have uttered something like them.

"I have come from Edenbridge this morning, where my daughter is. I sent her where, think you, to the very place where her lover had just entered on a new charge. It was the very irony of fate. I wonder why nobody warned me, or whether anybody knew?"

"But what I have come to tell you is this, that but for Hugh Carstairs I might this very day be a childless man, mourning Elsie's untimely end. It seems that she was caught in one of the floods that come up so swift at the Solway's mouth, and was rescued by her lover from the very jaws of death. No, she was not out with him, for she had passed her word, and though she is strong-minded she is also true. So he has the best right to her, and so I had to tell him."

"You told him that! But surely you are not so ill pleased after all, now that you have got to close quarters with him? There is nothing to be ashamed of."

"I like the lad, and have aye liked him. It's the Free Kirk."

There was something almost pathetic in his admission, and though it savored of an old-time bigotry I seemed

to understand it. Now that all was well betwixt the two houses, I could afford to be charitable. "She might have done much worse, and she never will be as poor as you feared," I said with a little smile. "He is sole heir to his uncle, Sir Hugh Burnett of Mearns."

He stared at me aghast.

"Heir to Sir Hugh Burnett, of Mearns! It's impossible!"

"It is true."

"But why did they never tell me?"

"Because their pride can match yours, Mr. Logan, and I have heard Mr. Carstairs himself say that he would have his boy accepted on his own merits."

His face was a study as he turned away. Perhaps he found it difficult to understand a pride that could keep quiet concerning earthly aggrandizement, and which placed merit above all. I watched him walk slowly across the Market Square, with his hands behind his back, in deep meditation. Then, when he came opposite the gate of the Free Church Manse, he straightened himself suddenly, squared his shoulders, and went in.—From "Records of Cairn-Nethan, in British Weekly.

Young People

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge, and the snip, snip of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome, massive, modern structure which had cost him not less than $90,000.

Just beyond the hedge was a public sidewalk, and two boys stopped opposite to where he was at work, he on the one side of the hedge and they on the other.

"Hello, Fred! That's a veryhandsome tennis racquet," one of them said. "You paid about seven dollars for it. didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"O, you only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred, "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much more, and that will settle it."

"No, Charlie," gravely replied the other boy; "that will not settle it, neither with Willie nor with me. I can not disappoint him. A bargain is a bargain. The racquet is his even if it hasn't been delivered."

"O, let him havev it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her wishes," insisted Fred. "No, I will not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys, and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself," and as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

This is a true story.—Philadelphia Ledger.

Governor Hughes, in a recent address, said: "Don't follow the man who thinks it is American to be slick. There may be many illustrations that will occur to you of cases of successful sharpness, but they are so exceptional as to prove the rule. The old way, the steady way, is the right way; put a little more in the measure than you need to give a good basketfull of fruit, and don't simply have a little display on top of superficial attention and industry; give a little more work than you are asked to give, and it will show, on one hand, that you are unpurchaseable, and, on the other hand, you esteem it an honor to give more than is required at your hands in every department of life's effort."

IN DEVOTIONAL FRAME.

A clean heart is the first requisite to a devotional spirit. A man whose thoughts are base and whose life is evil cannot be in a worshipful frame.

Nearness to Christ is another requisite. A consciousness of the Savior's presence lifts up the spirit and awakens adoration. When Christ is enthroned all spiritual aptitudes take their rightful place.

The Spirit's witness is the one great inspiring requisite. To be in close communion with God is devotion, and there is no true devotion without it. The Spirit helpeth our infirmities.

To be in living touch with God is the sweetest experience mortals ever know. It awakens gratitude, love, praise and benevolence. As Christ was, so his followers aspire to be.

It is thus that the downward bent of unregenerated life is arrested and the upward tendency established. It is sin that weighs humanity down. Get rid of that, and the soul will mount upward as on wings.

Then will follow watchfulness and prayer. Theses must not be separated. No man can consistently pray, "Lead us not into temptation,' who does not himself set a guard.

Next in order is the appropriation of helpful thoughts. Read the Bible and the best literature. Crowd out bad broodings. How can any one expect worldly or wicked thoughts to recede, giving place to pure and holy feelings, whilst giving loose reins to fancy and allowing the imagination to play with corrupt images?

No! Turn to the best. Resist evil inclinations. Be vigilant in mental exercises, self-denying in act, and rigorously diligent in finding and appropriating whatsoever is pure, honest, lovely and of good report.

There is no way of excluding the unworthy from our mental processes except by making practical use of the worthy. An intellect busy with high ideals is not likely to amplify the vain and vicious.

God has given us our minds for constant use. He may not have great use for our learning, but he has no use whatever for our ignorance. We must keep informed if we would serve him well, and we must know the best things if we would serve him right.

Here is the regime for progressive spirituality:

1. Be diligent students of the Word, and keep posted as to the best methods of work.

2. Be frequent applicants at the throne, and never offer a prayer that you can yourself answer.

3. Be a faithful worshiper and a tireless worker. Go to your knees only as a preparation for being on your feet.—Michigan Christian Advocate.

With visions bright of lands of light
and shining streets of gold;
And I hear 'em ringing—singing, where
memory dreaming stands,
"From Greenland's icy mountains to
India's coral strands."
They seem to sing forever of holier,
sweeter days,
When the lilies of the love of God
bloomed white in all the ways;
And I want to hear their music from the
old-time meetin' rise,
Till "I can read my title clear to mansions in the skies."
We hardly needed singin' books in them
old days; we knew
The words, the tunes of every one the
dear old hymn book through!
We had no blaring trumpets then, no
organs built for show,
We only sang to praise the Lord, "from
whom all blessings flow."
An' so I love the dear old hymns, and
when my time shall come—
Before the light has left me and my
singing lips are dumb—
If I can only hear 'em then, I'll pass,
without a sigh,
"To Canaan's fair and happy land, where
my possessions lie!"

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